


Must Remain in
Transcription Room

M 1909

Wednesday August 19, 1970
Group III
New York

MR. NYLAND: Someone still trying t come in? ~~Someone?~~ (No.)

I hope you have enough endurance tonight. It's kind of warm. If things can be made interesting enough then maybe you can forget about the heat too.

How will we do it tonight? What will we talk about? Or, how will we talk about what we want to talk about? Sometimes I think that, perhaps, you would want questions and answers. And of course we can try that for a little while, because you have had now some information on Monday, for those who do go, and questions have been asked there and you have received some answers. And I do not know if that is enough. I can assume that those who don't go to Monday really don't want to go, and there may be one reason, maybe, that they have not enough interest, the other is that they think they know it. Now of course, I would say, that's a little out of the question, because ^{they} we don't know it. The other is lack of interest, then, if that's the case, these evenings are not good either, because they must really lead to interest in wanting to find out how does one Work. And I don't think I give enough on a Wednesday that you will know how to Work. I talk about it and sometimes I describe what is needed. But you see what is

necessary when you work, that of course you first know what you ought to do, but then if you do it, that then the results you might obtain, or the obstacles that are on the way, that that is understood in the right way. That, are you sure that the obstacles are the right kind of obstacles, and if you reach some results are you sure that the results belong to an Objective possibility and not just an extension of your subjectivity.

But, if anyone has any question we can start, if you like.

Ya?

Questioner: Mr. Nyland, I'd like to talk about your feelings about the need for ^{food} ^{physical} ^{specific} food, if any ^{great} importance should be attached to the type of food that one should eat.

MR. NYLAND: Should we talk about it now from an Objective standpoint? Objectively it doesn't make any difference. I think that if a person considers really the development of a spiritual kind, when we talk about the possibility of development of an emotional body, and even if it has to do with the formation of Soul, I really don't care very much about my physical body, only I want to keep it alive. And it has to be an instrument which will help me in order to, let's say, use whatever material it can accumulate in order to develop something else of a different kind of a matter. Now, one can say that as far as the health of the body is concerned, I must know a little bit about how to keep it healthy, so that it can start functioning; and also if I want to develop an emotional center I have to have a feeling that is also healthy; and if I want to use my brain to some extent at least, I must make sure that my brain is functioning more or less correctly and not crazy. But you see that has nothing to do with how to keep one's body really in the best kind of health ^{in accordance} ~~according~~ with the rules of organic gardening or whatever

other kind of diet you might have in mind. Is it that what you mean?

Questioner: I want^{ed} to know in order to cultivate in your body as an instrument to develop in order to _____.

MR. NYLAND: But it is there already. If you understand Work, all that's necessary is for the body to exist. You see in the very fact that one in Work wants to accept the body as it is, already implies that you are not interested in the condition of the body. All you have to do is to make sure that your body is alive because in Work one is interested in the fact of my body existing. But I have no judgement about my body in any way whatsoever, I don't have to like it, I don't have to describe it, all it has to do is to exist. And if it exists it becomes then an object for observation. And all I then have to do, if I consider the question of "I" observing me, is that there is room enough in my body to give a little place to the beginnings of this "I". In the beginning, particularly, it has nothing with it. Each person who has a sufficiently healthy body and is not misusing it in any way whatsoever; or who would want to try to Work at times when the body is not over tired; or follows in general certain rules of simplicity and, if possible, relaxation, I think it has nothing really with what the body is from other standpoints^{of}, let's say, being more healthy or digesting better or having a good state or whatever it is, it doesn't really matter. It is later on ~~really~~, that such conditions really come to the foreground, because then one has to see that the thoughts about ordinary life and the thoughts which there might be about the possibility of development do not interfere with each other. But otherwise there is nothing really that I would worry about. Just keep on Working. Have you Worked?

Questioner: Not really. I've started to read..

Mr. NYLAND: Good. Then we don't even have to talk about that at all. We should talk about Work, shouldn't we?

Questioner: ... I was just wondering how important it was

MR. NYLAND: No, the question is when one starts to consider why this and that, and if perhaps that is in the right way and if I should cut my nails before I start Work, and things of that kind, I don't have much of a motivation for Work itself. You see, it is really quite different. If I understand the necessity of Work or realize for myself that Work ought to be there because I need it, or because I want to grow up or because I find that the way I am is not right, I don't consider my particular body in whatever for^{it} it exists. It is quite a different thing. I would say I will do with anything that my body represents, provided I can make something for my life in the direction that we talk about; the development of something which doesn't exist now. The body as^{it} is, ~~as it is~~, is already developed quite sufficiently, all it has to do is to die. But it is the feeling and it's the functioning of the mind that becomes important, when I talk about the possibility of further growth. And usually when I find all kind of excuses[&] little obstacles, my desire is really not strong enough. Try to understand it for yourself. What is it really that you want to get out of Work, if you want to Work.[?] That is your question, ^{you see,} All right.[?] We leave it ^{at that.} ~~at that way~~

Yes.

Questioner (2): You said something about understanding or somehow trying to find out whether you^y are, in your Work, just extending something subjective or achieving something in the building of an objective faculty. Could you say something about ways which a person might try to find out whether his Work is truly developing Objectivity.

MR. NYLAND: If a person lives on the surface most of the time, the first thing to find out is how deep he can go away from the surface. I think it is very necessary to find out if I have a different kind of quality depending on the depth of my feelings and depth even of my thoughts. That is, if I can distinguish between an ordinary superficial reacting way of living and something I call essential, I would then become a little bit more acquainted with what I am as a condition that I think a total man ought to be. And perhaps essence as such may not be so easily reached but I do know it when I reach it. And it is interesting^{then} to find out how much of the time that I happen to live is really devoted or is of interest in an essential quality. This is one way. The other is if I consider superficial reacting to other people, that where is the point of my gravity, usually on the surface only, without allowing myself to go to^o deep--any--in any direction, not even in feeling, neither in my mind. That I try to get away with a great deal of, let's say, energy, where I don't want to pay for, for what I am getting; when I have a tendency of trying to follow the line of least resistance; or when my conscience is a little bit too weak and that I allow myself to be hypocritical without considering; if I have certain mean traits in my character and I don't really care about it because it doesn't matter if I hurt someone, all such conditions I think belong to the make-up of a person, and I would like to find out for myself, if I want to consider it, what kind of a person I am. And for that reason, would I be interested in something that is different from my ordinary behavior. If I look at myself as an ordinary person and having to get along in the world, how often do I see that that what I want to do, I can do or I cannot do. How often am I uncontrolled? How often am I automatic? And I think these questions are far more important, then afterwards I can find out where is the difference and where should it come from, when I have a wish for

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further growth. Then one can start explaining that that of course what ought to grow up is something that is very small at the present time or at least has a potentiality. Then I say that if my body is the way it is and it cannot grow any more, then I cannot talk about further growth when I consider my body. But when it is my feeling or my intellect; or when I make a distinction between surface and that what is essential; and sometimes I say what is my outer life and what is my inner Life; and I start to become a little more acquainted with my Inner Life and to see how infantile it is, then I would conclude of course that I could develop my inner Life and then see if between my inner Life and my outer life there could be a balance. The question you bring up doesn't occur as yet. Start Working if you want to Work for whatever motivation you might have; see what kind of results you obtain with doing it; and then it is much better to talk about the results of what you have obtained. All right? If you have results, that you have done Work, that you have made attempts, it's quite right you can talk about it. I don't want to shut you off that way.

Questioner (2): Would it be more appropriate to talk about that on Monday?

MR. NYLAND: I think it is alright, we can talk any day we like, because this is now that kind of an open meeting. Talk about Work if you'd like.

Questioner (2): I'll have to consider it.

MR. NYLAND: All right. Are there any other kind of questions: things that bother you, things that are not clear.

Is there an arm up? Ya! Who is it?

Questioner (3): I would like to know how to start to Work.

MR. NYLAND: What's your name:

Questioner (3): Karl(Ronder.)² Wentraub?

MR. NYLAND: How long have you been coming?

Karl: This is the first time.

MR. NYLAND: First time! Who brought you?

Karl: Nobody actually. Maybe Victor.

MR. NYLAND: Victor, here. You know him?

Karl: Yes, I met him.

MR. NYLAND: Very little. He is a big man. How did you meet him?

Victor: I met him this last week, he had called to see if he could come ⁹ through the Barn communications he was allowed and I met him at the phone booth.

MR. NYLAND: Well, one can say, this kind of introduction can speak. Why did you get interested in Work?

Karl: Hu..Bob Jordan.

MR. NYLAND: Oh! Do you come from Lose Angeles?

Karl: Yes.

MR. NYLAND: I see. Yes I remember because you phoned the Barn didn't you?

Karl: Yes.

MR. NYLAND: That's right. Now I remember. And you know him from there maybe?

Victor: I knew ^{uh- Bob} about Jordan, of course, and that there are people connected...

MR. NYLAND: That's right. Good, now. Can you tell me what you know already?

Carl: Not very much.

MR. NYLAND: Did Bob Jordan tell you anything?

Carl: About Work?

MR. NYLAND: Yah.

Carl: Not that I can understand now.

MR. NYLAND: Have you any idea in what direction Work really goes?

Carl: No.

MR. NYLAND: Then it is very difficult to talk about it, when you don't know what kind of an aim is involved. I used a little while ago, the term 'growing up'. Could you agree with that, or could you understand what might be meant by further growth?

Carl: Yes, I think so.

MR. NYLAND: Could you explain that. What do you understand by that because there are different ways by which one can grow. For instance, I can call it growing when I am interested in learning a language, and when I then learn it, I have grown. I can be interested in ^{my} ~~by~~ behavior, ~~(?)~~ to be able to behave in a certain way in society or in the presence of different people, and then if I acquire that kind of dexterity, I have grown. If I am interested in--the--arts in any way whatsoever, I would grow if I become more accomplished either in ^{performing} ~~performance~~ or in ^{appreciation} ~~application~~. You see, I also would grow when I have contact with a variety of people who were my enemies and I make them into my friends. The question ~~of~~ what kind of growth are you ~~interested in~~? It is difficult to say. Take it the other way. What do you see in yourself that you feel ought to be changed or perhaps even improved?

Carl: I feel that I act totally out of habit.

MR. NYLAND: Totally what?

Carl: ^{out of -} Habit.

MR. NYLAND: Oh, ^{so} not totally. What do you think is habit?

Carl: It's just the way I react to friends, the way I react to my wife, the way I react to ~~any other~~. _____

MR. NYLAND: Now. Let's remain simple. If you want to go to the subway and buy a ticket, is that habit? Or put a, what is it now, forty cents, a token, in the

slot, is that habit?

Carl: No I've never been to New York.

MR. NYLAND: That's right, when it 's new you have to use your brain a little bit. Habit is usually when you don't want to use your brain. Now, not everything that you say to your wife or your friends has not any particular meaning, or without any meaning as far as your intellect is concerned. I am quite certain that you want to say sometimes certain things intentionally. That there are many things that are habitual, I think you are ^{quite} right. If I drive a car I don't want to think about driving it, I would like my body to do it. For many reasons, because it takes less energy, for one, I can spend my time looking around a little bit, because the car is being driven by my body, and all. I have to do is to watch out for a policeman.

You know, try to find out a little bit what you mean by habit. I think some habits are very good. I think it's a very good habit to take a bath every day. It's a good habit to eat. It's surely is a habit to fall asleep. Don't be too narrow about it. If you mean by habit, that certain things should be done more intelligently; or that if you say certain things without your mind, that you would like to say it with your mind, so that you could become responsible; or if in your actions there is something that comes out before you know it, and you don't want it to have come out and then you are involved; or that you say things out of habit, because you are afraid ~~to~~ ^{of} say^{ing} the truth and therefore you want to tell a lie. Things of that kind, of course, do exist. But have they anything to do with growth, as we would like to indicate? Or is it only a question of how to get along in the world a little better? You have to come down to certain conclusions about what you really want to do. If it is a matter of growing up, it is obvious that it has to grow from that what you are. And whatever there is now, perhaps you have to change it a little bit, or embellish

it a little bit, or do something about it, in order to make it a better foundation for that what you want to build. The building could become a matter of your growth, if you know what to build, and in what direction, and where is this growing going to. To become a better man in life, so ^{that} you have more chance to talk to your wife intelligently. What is the real reason you want to Work? Work is a very special kind of a thing, that's why I ask you. Can--can you tell? What have you been doing?

Carl: Not much.

MR. NYLAND: How old are you?

Carl: Twenty-four.

MR. NYLAND: And you haven't done much?

Carl: Work a little here and work a little there.

MR. NYLAND: Have you any particular dexterity?

Carl: Talking to people.

MR. NYLAND: You can do what? ...

Carl: Talking to people, it's a...

MR. NYLAND: It all depends what you talk about.

Carl: People who need my help. Like I was a probation officer.

MR. NYLAND: Good, good. Did that give you ideas about yourself that you were habitual?

Carl: I got too emotionally involved...

MR. NYLAND: I see. How--how did it happen that you became a probation officer?

Carl: I had a probation officer when I was a boy who made things better. My dad is a probation officer.

MR. NYLAND: All right, so you might say it's in the blood. You want to stay that way, as an aim in ordinary life?

Carl: I don't think I want to be a probation officer.

MR. NYLAND: What would you like to be?

Carl: I think I'd like to...

MR. NYLAND: You want to act, you said?

Carl: Yes.

MR. NYLAND: Can you, you think?

Carl: I felt like I could when I was younger.

MR. NYLAND: Well it has to be a little bit in you. I think one can acquire a great deal of acting, but something has to be there that you wish to play a role. And surely if you want to act you cannot be very habitual, unless the play in which you might perform has been running for four hundred evenings in succession.

No^w, it's a matter of life for yourself, and that what you feel you are growing up, and there is life ahead of you, and you want to extract certain things from it, which you feel you haven't had yet. You will start to make for yourself a certain aim of what are, what are the possibilities for you. And it may be acting for that matter, it doesn't matter that way so much. But what will you be as a human being, or as a man? How would you describe a man? What do you think you should become as a man? ~~To what extent that you want to even, to criticize yourself that you are not as~~ yet in your traits of character, what you think you ought to be able to do, or what is required of you. That is, if it is required in accordance with something we call a Conscience for oneself. So that one becomes conscientious about the expenditure of one's time and energy and love and thoughts and whatever feelings there may be. How can I grow up even in that ordinary sense in ordinary life? Because I don't

think you have exhausted as yet, to satisfy yourself that you have an aim in ordinary life. And now to try to satisfy something else, which is an aim which does not belong primarily to ordinary life, I think is a little bit jumping the gun. I think it's far more important to settle ordinary life in this world, or whatever it happens to be that you consider your world. Try to settle them first; in a very simple way. Not necessarily waiting til you have studied for ten years, and then you have your first play. But something that for yourself now, as you live day after day and you see you are habitual and for some reason or other you think you should not be. What is it you spend your thoughts on? What is it that you would consider an aim for yourself? And how do you describe a picture of a man? If you feel that a man is something that you are willing to accomplish or achieve. In other words, I simply mean put your feet on the ground first. Settle your ordinary affairs if you possibly can. Make a living so that you have a little money, that you don't have to worry too much about where to buy milk for tomorrow morning. If you have responsibilities (?) do you have a child?

Carl: Yes.

MR. NYLAND: If you have that, how do you take care of it sufficiently so that, I wouldn't say your wife and your child are in comfort, but at least can be in equilibrium. What is an aim that you, if you for instance have a free evening and you want to write about it, what could you imagine yourself to be in the next five years? You see, first that, I would say, settled (2). Not that one has to live five years and then say, now I can become interested in Work. It is something that could go hand in hand. That is, I settle first my ordinary life so that there is much more of a direction in the way I want to go and when that

is clear and I have set that in motion, then I can also become interested in a different kind of an aim. But I think that different aim belongs to the first aim. If you want to distinguish them, one aim is unconscious, it belongs to Earth, it belongs to your body, it belongs to the way you live, it belongs to this life on Earth. I call it unconscious because it is different from that what is 'not unconscious' and if we say Conscious, it really means it does not wish to belong to the Earth, it belongs to a different kind of a level, partly emotional, partly intellectual, but in any event a little bit freer from the Earth. And the other I call an aim which has much more to do with a potentiality, which is at the present time in each person, when he wishes to develop his inner life. And that's--that becomes quite a different problem. Because my inner life has to be educated quite differently from my outer appearances, my outer manifestations. And I would suggest, try to get a little bit more clarity about what you really want, and if possible write it up. Not to be read by anyone in particular, and don't have anyone in mind that you write it for. You write it for yourself to get it out of your mind. What is it really that you want; and you can find out of yourself with yourself whatever it is that you consider. And use your time for such a purpose to make it more, I ^would call it, more useful. We can talk about that, again, but I would do that first. You understand?

Carl: Yes, I do.

MR. NYLAND: If you emphasize an Eternal aim, or an aim that has to do with the Universe, or an aim that has to do with God or religion or spiritual welfare, and I only have that aim, I really have nothing to start from. All I wish ^{for} is a piece of blue sky and to get away from the Earth as fast as I can, and honestly I don't think a person is entitled to that, when he happens to be on Earth. I think

it is necessary to understand first why people happen to be here, and then in trying to find out, that they discover really the meaning for their own existence, even if that existence takes place right now on the Earth and even if you would like to live in Heaven. All right?

So, no question. Maybe--maybe you don't have any. Because if you don't, of course, I will have to supply and maybe it struck you a little bit, you didn't expect ^{that.} But you know, giving a little lecture on a Wednesday evening is many times, ^{to be habitual} when it is repeated, / ~~in~~ already. Last week you listened to a tape, was there anything in that tape ^{that--} which you ^{could} bring up? If ^{you} understood, what is it? Or your attempts? Talk about for yourself motivations. What are motivations? For a person who lives the way we do, and live at the present time in the conditions which are forced on us partly, or at least ^{where} we can do very little about the way our economic system happens to go. Or rather that you feel that being on Earth is not always too pleasant, but maybe you can make the best of it. And in what direction is this making the best? And if you then get together and talk, or you read and you hear about Gurdjieff, what is it that strikes you? Is it an escape? Or it is a matter of occupying your mind with thoughts which seem to be quite logical. And if the logicity is there, is it enough? Or does it help you to become emotionally involved, in a kind of an aim that you believe in, that you could achieve? And that together with your ordinary aims of ordinary life in fulfilling the regular obligations of a human being when he happens to be living on Earth, that there is something else that you can call ~~a~~ service of a different kind. I don't want to say ^{it} religiously, 'service of the Lord', but whatever it may be that ^{you feel. If you can understand that} the mind of a man must be made up definitely of two and perhaps even of three different component parts, that then it

is necessary to bring a balance between the three. And when you start to compare what is there, it is quite uneven. Because even what is there with your mind that can balance the bulk of your body, And even what is there as far as feeling is concerned when it gets hung up, as soon as you wish to feel about someone else, you cannot really do it, because you don't know what is right for the other person. And then it reflects on you, because you don't know what is right for you. And to study for oneself to find out what is the value of your life, in the conditions in which you happen to live, obnoxious as they may be, what is there that can give you strength to be able to continue with it? Or insight of some kind that you say, this is an aim that I can follow, even if it's for six months. How much is your dexterity to stick to it; - stick-to-it-iveness? How much is your strength? How weak are you? Those are questions you have to consider, because what is it that you are as a human being? An ordinary personality, of course, there is nothing special about any one of us. And you have to live a life and you do it the best way you can and sometimes you are happy and sometimes you are not. And whenever you have any kind of a relationship with anyone, even relations with the work you have to do, maybe you are not very happy in that, ^{or} and you don't understand it, you don't know what to do, you don't know what kind of words to use in order to smooth over a disagreement, ^{or} and maybe you know yourself well enough, that you let yourself go and that your words are too harsh or inconsiderate or some... What are the traits, the traits of your character, the traits of your personality, the way you are growing up, what is it that you wish for yourself in your life, as you live your life day after day; and the thoughts that you have and your feelings, and is there clarity really in what you want? Do you understand yourself? I would almost say do you know who you are? You can say I know what I am, a human body, physiologically

description such and such, taking care so that I keep on breathing and eating and the rest. But what is there of the mind? How are your thoughts occupied? The time spent-useless or not? If you call it useless, what is your measure? Ambition, have you got any? Love for life, wanting to get up in the morning because you want to do something, accomplishment? Again, for what? For satisfaction of yourself, or for reaching a higher level, or for doing it for someone else? How unselfish are you? Have you ever thought of sacrifice, in the real sense of the word, that it cost you something? That you took it away from you to give it/someone else? Have you ever cared, in many different directions, in many different ways, and not only about yourself? How self-centered are you?

You see, these are questions, of course they belong to ordinary life, and when one talks about how ethical I should be, what r^ules should I apply in order to be what I think I ought to be in the eyes of someone else? Or is it, that what I have as an ideal, that every once in a while looks at me and then starts to judge me, that I am not there as yet, and to find out what is the reason that I am not there. And do I keep on blaming conditions, or do I find maybe faulty (Σ) within me, or my education, then I blame my mother and father or the school I went to, or degree I didn't get, or the people I have to work with at the office. All such things, you see, but you are so, almost I would say, so stupid. Because what is really important is your life and the responsibility you take for it. And if you want to Work, you want to give this chance to your life, to be put, how will I say it, in a different kind of a form; but even that you might question because maybe you are very happy with the form in which it is. And why then Work? And why go through difficulties to try to understand what is meant by Objectivity? Or... And why even introduce impartiality? I have to think very much, every

once in a while, in looking back over my own life, at what times did I really want to Work, and at what times did I say, go to hell. Because it has happened, I was not always interested in it.

I started to question many times: why should I Work? Simply because so and so said it, even Gurdjieff. Or that he indicated that I ought to, and why should I take his word? I have to trust Work. I have to trust sometimes the person who says it, but even that I think can be eliminated because I don't care who tells me the truth. If it is the truth for me I can take it, but if it is something that I want to make dependent on someone else, because they tell me, of course I am not doing it. In a little while I am not interested, because I want to do something that belongs to me and not to someone else. What is life really? For oneself, on Earth? Have you any idea that it might last longer than Earth? Have you any kind of a religious upbringing that makes you, how will I say it, fed up already, about such ideas, when you continue to think about spiritual life, in some way or other for yourself - and what is your experience at the present time? What do you want aesthetically, what are your demands? Do you think ~~that~~ you have to live in a certain way? Can you live in simplicity? Could you live a day of austerity on bread and water? Or perhaps, not eat at all? Could you try for one hour, not to talk? Could you actually put a piece of paper, masking tape, on your lips, and walk around that way? Everybody could ask you - what are you doing it for? And you never could give an explanation. Wouldn't that be terrible? And still it is a matter of that kind of discipline sometimes. Is there anything in oneself that is worthwhile, that you would like to save? You know if one has for oneself a great many different dexterities and talents, and if there were a fire and if such talents

were all in little boxes, instead of having to carry them with you as usually in a personality, it would have to be the case, if there was a fire and an alarm - which of the talents would you take? What would you want to take with you? Same with the kinds of thoughts you have, which ~~kind of~~ thoughts would you want to live with? It is usually, you know, one says 'I go to an uninhabited island, what kind of books will I take?' If you go on a little trip camping, what kind of books will you have, or will you just sit in the easy chair or a hammock?

How will you spend your time, when you consider it vacation? What would you want to do today, tomorrow if it were your last day? Now we become a little more serious. Do you believe that you will die? Do you think that there is a necessity to do certain things before you die? Is there any definite reason to have rules of morality? Sometimes ordinary unconscious ones, belonging to the Earth, behavior. Is there a definite principle in you, that you can go against the current, as it may be? And that you actually want to live in accordance with a definite rule you'll have made because you believe in it, and not because someone else in Paris prescribes what kind of a skirt you should wear?

Of course we talk now very much ordinary affairs. Your ordinary life in New York or wherever you happen to live, what you have to do, what you don't like. Don't think that Work is going to change such conditions that easily. The accent is entirely different. The accent for Work is not on your life on Earth at all. It has to do with that what is now undeveloped. What is developed in all of us is sufficient for living on Earth, and we can muddle along quite well, and we can suffer; and we can get over it; and we can reason it out; ^{or} rationalize; and it doesn't matter if it conditions us ⁱⁿ one way or the other; it doesn't matter at times

we get angry because we can leave such and such a person; I don't have to associate with my enemies; and I can find a proper place so that I can sit in the ~~Sun~~^{Sun}; and I hope that there is enough shelter so that the rain won't drive me into a house. But you see that is just an ordinary existence, I call it quite superficial, because all it does is to satisfy ordinary affairs for your body mostly; and a little bit of mind to be able to get along; and some feelings so that, every once in a while, you say 'isn't that beautiful!' and really part mean it, but it has very little meaning, because it doesn't last. ~~Is~~ there a possibility for something else that you would want, this is ~~it~~^{it}, and ~~then~~ ^{when} you get ~~older~~ ^{older} ~~over (222)~~ ^{over} and then time is a little shorter, and then there are more disappointments and you realize you have made mistakes. And should you have made them, and ~~again~~ ^{can} you use them now; and what will you do with them, if ~~they~~ ^{involve} includes a relationship that is already established, and you don't want that responsibility? Should you ~~skirk~~ ^{skirk} away from it, stop it, run away? What will you do with your life then? What will you do ~~when~~ ^{when} someone dies who is very near to you? How will you behave to show, perhaps it's someone else whose wife died, what will you tell? What words will you find? What kind of feelings ~~can~~ ^{can} you put in words, in a sentence, when you write a little story ~~about~~ ^{about} your life so far, like in a diary, and not meaning it for anyone; ^{to read} you just write from your heart, from your mind, use words idiotic sometimes, speak aloud when you are alone, talk to yourself. What do you talk to? Can you make a conversation between two different kind of persons in yourself; can you talk from your outer life to your inner life and reversely; can you talk to a higher level of Being and say 'I aspire to become that, how do I get there?' Are you ready for an answer of that kind ~~which~~ ^{and you} will say 'I ~~you~~ have to do this and you have to do that' - will you do it? Because this is

really what gradually comes out of a consideration of Work.

When you read ALL AND EVERYTHING and Gurdjieff says such and such a thing took place on the Earth. And what is it, your Earth - what is that, what is the observation of your Earth. It's your body, and when he talks about what takes place on the Earth, he talks about your manifestations, the way you are, the way you behave, and assuming that that could be observed by a Conscious mind; and it could be observed then impartially, from the standpoint where that kind of a mind would reside, which is Mars looking at the events of the Earth, and Beelzebub going down in different descents and describing conditions as they then were on the Earth, but describing conditions of your body, as you are in your different experiences, which come out as different forms of manifestations. To read a book is like trying to become clear about yourself, and then to have an impartiality about yourself, when you dare to accept yourself as you are, even if it means that you cannot do anything about it, that at least you will not be overcritical, or gradually understand that it is your life in this form, and that you are not going to change it, by just disliking it.

The seriousness of this kind of Work, of course, becomes more and more obvious. It is not just a nice ^{little} tea party or frou frou, and it is not a nice little play at Monte Carlo. It is really a serious matter about aims. What is your aim as you grow up, and what you wish to become; what can you become, what are your limitations; what do you think you are able to do; how much strength will you have; and what will you be able to give up, if necessary, if it were asked. How much ballast will you be able to take with you when you go to Heaven, if you do. What is the position of God in your life? You say maybe you believe in, but what?

← Understanding it, questions of Infinity, Omnipresence and so forth, what we talk about once in a while. Is it a clear idea what is meant, even when you pray, even when you sit quietly and meditate, ^{when} you try to concentrate on things that are important, and you sit outside and a little bird sings - are you diverted, or someone yells at you because they want you, does it disturb at that time your thought, the process ^{of} of your thinking, the embellishment that you would like to make because of a thought for certain things that you are interested in building; originality of your thinking process in creating something that doesn't exist as yet ^{for} and which you ^{need time} detain; writing a book so that really the book of your life can be written on and read, if you wished, ^{from} for one page. How will you write it and with what, ink, indelible ink, invisible ink, blood - how will you do it? How will you live your life every day? Because it goes on, [^] how we get into the winter, a little more difficulty in starting the car and shovelling ~~the~~ some snow. Again, what for?

What is an ordinary aim? For a man to live, get married, have children, ^{find} find good family. But then what? Living in life, to do what? Earn money, to be independent, to be able to go and take a vacation for three weeks, four weeks, to do work, executive, get an assistant to do the work for you, so that you can read the New York Times? What is it you want? Because we call the time will come back to that. What is it you want now and in that framework you'll have to apply ideas of Work on yourself because you are not going to change yourself overnight. Even if you didn't like certain characteristics they have been grown in, they are crystallized, they are all in your unconsciousness, don't think for a moment that that is so easy to dissolve them or to consider them as if nothing - they remain in existence, and for a very long time you have to work with your body the way it is, and whatever it is that you call your ^{conscience and,} ~~Consciousness~~, perhaps even,

conscientiousness, who knows?

You see, when you ask questions ^I ~~and~~ know a little bit where your life is, what you are thinking about, then I can answer to that kind of a level, whatever it may be. But if I don't I talk - so what - generalities, talking about Work, what for? Why should I even tell you about Work? You can read it in ALL AND EVERYTHING. You have already had enough chance, at least those who have been here before, and we've talked about it. There are tapes, you can even listen to it, you can--you can have perhaps some transcriptions, there are possibilities of discussing it with other people who know a little more than you do. What can I add to it at the present time? Only to answer, if you actually have experiences and simply to help to tell you the experience is right or it's wrong, or you ought to do this and make some suggestion. But I cannot make a suggestion for your ordinary life. I don't know anything about it. I can generalize and say - sure, a person has outer life and inner life, and spiritual life, and perhaps an astral body, and maybe a feeling, and there is a center which is perhaps solar plexus, and it might become emotional, and then has a center which could be his heart, and he has a brain and the brain functions unconsciously. And maybe he has a subconscious, and maybe I should bring that to the foreground so that that could become Conscious; or maybe there ought to be ways by which you can train my brain to become more Conscious and vibrate differently. What nonsense if I start talking about it, there is nothing for you to hold on to. It just goes in one ear, one ear out. If you ask, I am at such a state - what will I do, when I have to consider my life from the standpoint, if I possibly could do that, Objectively understanding it, what is it then that is needed for me? But you see, we have had already several discussions of a general nature.

I changed them some time ago into every two weeks, you might say, to extend it a little bit. I think very soon I will stop them, these kind of meetings. I don't want to take away any kind of a thing that might help you, but I am not interested in keeping on saying, many times, similar things which I think, by this time, you ought to know, or you have had an opportunity to know. And then when there is not much of a question, and maybe if you want to prepare for such questions, then you ought to come, all of you, to Monday, to find out if they can help you a little bit more, for your Work, if you want to Work. But if you don't why should I talk?

You understand, I am at a loss, not for words, I can always string them together, and I can talk from now until doomsday, that's no problem. The problem is, how is this what I wish to say, made enough palatable for you to eat? And I cannot see it yet, I don't know, and that is why it ^{is} far better that I simply stop. I hope you understand that kind of an attitude. We want to talk about Gurdjieff, because Gurdjieff has something that in his theory is applicable to daily life, and it is not dependent on going to church, and it is not dependent on meditation only and withdrawal from the rest of the world. It is possible that one can be reminded of Work when one is busy doing certain things in daily life, and that therefore the possibility for further growth and development, when it is dependent on the times that you add to that, a little brick and a little brick. After the foundation has been made and you think it is strong enough, that then it is a necessity of understanding that ~~that~~ has to be done time after time, day after day, hour after hour, whenever you can and not just wait for Sunday to put

on a holy face and go to church, or to sit every once in a while and pray and hope that you can fool God. It's necessary for a person to have something in his life that he can call on. So that if he could develop within himself something that becomes his own, and you can call that solidity within himself - the manufacturing of that kind of solidity is like Heaven within himself, that is the meaning that Heaven could come down to Earth. And that there is something in you that you can make, representing that kind of a quality. . You can say also your inner life, whatever it is that you understand by higher living, higher life, higher Being, totality of Being, God, whatever.

What difference does it make what name you give it, provided you understand that there is something in you that could develop and that you wish it to develop, then find out how. Because if Gurdjieff doesn't do it, go somewhere else. Find out where you can find it, if you are honest, if you want to find it, if there is that kind of a - I ^{won't} ~~want~~ even call it ~~(?)~~ a crying need, but simply something you feel is a need for your growth, and your development. If you want really, in my opinion, want to become a man. A man who really is able to do. To understand your character, ^{to see the meaning of your place on earth,} to see the meaning of your life within your life, how it happened that you happen to be here, not just as a natural cause, but maybe because something has to be done with your life as you have received it. And that life being now encased in your body, is there a reason why you should consider setting it free, is there some reasoning for that. That you believe that, if ~~it~~ it could be set free, that Lord God Almighty will be please? What ^{will} ~~could~~ it give you, and where is your self-satisfaction, in a Holy sense, to know you've done right and to know it, without having to find approbation from anyone?

is worthwhile

To know that that what you strive¹ for yourself, because that is life in itself as represented by you. That you have for your own life your enthusiasm, to wish to live it and to try to understand the difficulties that you may have to face, and then to know how to face them. To have constantly the desire that this life within one, has to become responsible for, and I have to become, something has to become responsible. Otherwise it is not worthwhile enough. And to understand why it has been given, maybe a long time still has to go before that becomes clear. Much of all this is pragmatic. It is based on facts which are practical and which are presented to one and you cannot get out of the way of them. They are so simple. You happen to be on Earth, without your wish. You happen to be also educated/without your wish. You happen to be associating for a long time with friends or people around you, about which you have nothing to say. And all of that formed you and it made you into a personality, until there was a moment and you started to realize that something was there that was you. And then maybe from that time on, you started to feel that something ought to be done with it, if it is still possible. But all of that, that has become mechanical, mechanically crystalized within you, and with which you have to work, your machinery, your computer. Now you can feed in a program and you can see what the computer is capable of. You have to learn how to make a program that will fit your computer, and also you have to understand that what you are mechanically will reach^r mechanically to any kind of a program you put in. And it's only possible that gradually with this program, something is added that will change, after quite some time, the functioning of a computer.

You understand now why Gurdjieff lived. Can you realize what this man wanted to tell, when he talks about an impartial criticism of the life of man.

When in the little tales of Beelzebub to his grandson, why his grandson? To tell him about the slugs, and something that you never want to believe that you are a slug. And Gurdjieff calls you that way. So you cannot take one thing that you like and another thing you don't like. You have to take all of it. And all you can say is, 'I don't believe I am a slug, but maybe you are right'. And what is meant by a slug, anyhow? ~~And~~ Ordinary little bits of an animal, probably not very strong either, kind of weak, jelly like, maybe that's what we are.

What will you want to hear two weeks from today, when I come again, when I can sit in front of you and can ask you for your questions? And what kind of reactions will there be, and what is it that then, if you ask the questions, will have any validity. So that if such a question is not answered, that you go home and you can curse me; that honestly that you want an answer of a certain kind in order to understand your life as it is given to you. And then perhaps the question when you ask, and an answer when it might be given, will fit for you, I hope of course. But if it doesn't, keep on searching and finding out. Don't come back when you think there is nothing here to gain. You have to live your life, that's your conscience. It's not dependent on coming here on a Wednesday and hearing me. It has no particular value. Your Work is in your Work, on earth, in your daily living, every time that you are in your unconscious state, each time that you attend to the affairs of ordinary life, whatever they may be, to see what is there. You doing that unconsciously, as a personality, a human being, running back and forth sometimes, a chicken without a head, sometimes stupid, sometimes very clever, sometimes common sense, sometimes very intricate. But you live, and how? What will you do with it, and what will you become, and what is there in you that is a little bit of a ^{sink}~~effort~~ for something that could become of

more value. Is ^{it} gratitude that time has been given to you, so that gradually an understanding of Time, which you now have to live through, that that if you could understand how such a Time could gradually be diminished, that is to be contracted, that how time of your life could become centered in a point, and taking away from the point all dimensions, that it would go over into a moment. Can you understand a moment of your life? Can you understand a moment in which there is a realisation of an aim you have, you wish ^{to} ~~the~~ Work towards? What is it you want? You ask that question of yourself and the [^] ~~h~~, if you know and you can formulate it, tell us next week - next time. What is it you want? What is it you want to know? What is it you want to do? What is the value for your life? Where is your Conscience? And what will you do with your Consciousness, if you can make it?

Good night.

End Tape

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